

**THE UNIVERSE AND ITS
EVOLUTION: A NEW THEORY ON
THE EXISTENCE OF THE UNIVERSE,
THE CAUSATION OF ITS ORIGIN
AND ITS ORDERLY DEVELOPMENT**

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The Universe and Its Evolution: A New Theory on the Existence of the universe, the causation of its origin and its orderly development by S. J. Silberstein

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S. J. SILBERSTEIN

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*From Prof. John Dewey
Dec. 12, 1891*

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AND ITS
EVOLUTION.

—
A NEW THEORY
ON THE
EXISTENCE OF THE UNIVERSE,
THE CAUSATION OF ITS ORIGIN
— and —
ITS ORDERLY DEVELOPMENT
BY
S. J. SILBERSTEIN.

NEW YORK.

1891.

To

Prof. EDWIN E. A. SELIGMAN,

— AND —

ISAAC ADLER, M. D.,

to whom

I am indebted for so many kindnesses and support,

I DEDICATE THIS BOOK.

The Author.

R. S. ADLER. 2-7-38

A COMMENT TO THE READER

by

MAURICE J. BURSTEIN, M. D.



This small pamphlet, „The Universe and its Evolution,” by Mr. S. J. Silberstein, is a very short extract from his work in Hebrew, which embraces in itself a complete cosmic theory.

I do not come here as a critic to express my opinion upon the excellence of the work or the correctness of his theory.

The author has endeavored to prove that the science of to-day is based upon false premises. He annihilates the theory of the law of gravitation, the first and fundamental law in nature, which is based upon mathematics and astronomy, and shows that gravitation is but a mythological mysticism.

In the same way he treats of Inertia, many established laws of motion, the theory of the ether, &c. He opposes the philosophy of Spinoza, Leibnitz and others, and out of all these demolished theories, he gathers material and originates a new cosmic theory, by means of which all obscure accidents in nature at the beginning of the creation should be explained and

all questions should be answerable in a logical manner. Upon this subject, the author claims to have arrived at the only correct idea, by which the problem of the universe and its creation can be solved.

I cannot, for a moment, pass any opinion upon its correctness. I should rather be pleased to hear the opinions of the great scientists of to-day, and I sincerely request both the scientist and naturalist to read this pamphlet with a preferential attention, and give a just and impartial opinion as to the ideality of this work.

Is a man able to solve the problem of the nature as Mr. Silberstein has, confessing as he does, that a naturalist has no right to make laws in nature as long as he is not able to detect its mysteries, and that all laws based upon mathematical calculations and experiments may be correct only as far as mechanics goes, but not as natural laws, as long as they do not satisfy the logical mind of the pure thinker; or that the primary accidents in the universe should always remain a mystery, and every man may, by experiments, create laws in nature, although these laws may be contrary to human intelligence. It matters not with me whether Mr. Silberstein's theory be true or not, but the most important question that would arise in the

mind of the scientist of to-day is this: Should science prove to man that it is not science; or, in other words, should „knowledge” cause man to be convinced that he is to remain ignorant?

I desire to make the reader aware of the rhetorical defects of this little book, which is due to the difficulty of translation from the Hebrew, a language with a brief vocabulary, especially in philosophical expressions. This small pamphlet is but a brief extract from the Hebrew work, which comprises fourteen books. It is written in the form of an essay, with the intention of showing the contents of at least a portion of his Hebrew work, and may thus enable him to secure a translation of the other volumes. In my opinion, an important work, such as this, which is the result of years of tedious study and labor upon such an important and vast subject, deserves more than ordinary support. The reader can hardly conceive how brief this extract must necessarily be, and how difficult it was for the author to have the same translated into English. This pamphlet, I trust, will be read carefully, attention being paid to the *thought*, rather than to the *expression* of the thought.

180 Henry Street, New York.

CONTENTS.

CHAPTER I.

Gravitation—a law without foundation.—The three laws of Kepler on the motion of the planets around the sun.—Newton's laws on gravitation.—The laws of Inertia and of Parallelogram of forces.—Two possible causes of the motion of the planets: 1st. intrinsic 2nd. extrinsic.—The theories of Kant and Laplace and others.—Taking for grant all these theories the planets must fall upon the sun.—The motion not explained by Inertia.—Experiments with 1st. ascending body, 2nd. cannon ball, and 3rd. boat on a river,—The resistance of the air and water not responsible for the hinderance of the motion.—Assuming the intrinsic cause of motion the planets ought to move in a hyperbolas, away from the sun.—The law of falling bodies based upon false premises.

CHAPTER II.

The doctrine of evolution according to Lamark, Darwin and others.—Inductivism and deductivism.—The atoms must have been created.—The atoms formed out of the Absolute Essence.—The *predestined Harmony* of Leibnitz.—The universe in *actu* as *potentia* in the Absolute Essence.—The system of Spinoza.—Demonstration opposing the principles of Spinoza.—The evidence

of existence of a Thinking Being. — The absolute essence in an emanation of the Thinking Being.

CHAPTER III.

The proof of existence of the Absolute Intellect (Thinking Being) by method *apriori*.—The conception of the Absolute Intellect by the author of Brahmaism, Moses and grecian Philosophers.—The source of the three great religions: Judaism, Christianity and Mohamedism.—The universe - a reflection of the Absolute Intellect.—The individualization of the absolute essence into atoms.—The force of centrality in the atoms.—The atoms are equal quantitatively and qualitatively.—The distance between the atoms must be uniformed.

CHAPTER IV.

Centrality produces motion.—The atoms have a double motion: around the axis and ellipse. — The law of „Motion produces motion".—The law of „Centrifugal force".—The mode of formation of molecules.—Small bodies in motion are influenced by the velocity of a massive body.—The motion of the planets.—The quantity and quality of a body is due to the same cause of centrality and motion.—Heat, Light, Electricity, Magnetism, are modes of centrality and motion. The cause of falling bodies.—The evolution of the solar system.

